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evolutionary logic of absolute idealism and the difficulties incurred by its retention of dogmatic assumptions—these serve a double purpose in introducing the discussion of pragmatism by analyzing both the various forms in which dogmatism may lurk and the specific difficulties to which dogmatism may lead and which a new theory must face.

Beyond the substantial agreement of the authors with pragmatism as to the well-recognized principles of instrumental logic, we find important criticisms which take one of two forms. In certain cases the pragmatist has fallen back on dogmatic assumptions foreign to the spirit of his philosophy; in certain others he has made one-sided applications of his principles tending to throw the total emphasis on those aspects alone of cognitive processes which are instrumental to the guidance of conduct. Such is the tendency to neglect the genetic or content aspect of meaning for the aspect of value; and the aspect of truth, which concerns its consistency with other beliefs, for its aspect of satisfactory guidance of conduct. Without attempting a discussion of these criticisms, which would be impossible in small space, it may be said that the net result is to effect a complete shift in the point of view regarding the most far-reaching questions of pragmatic theory—viz., the proper interpretation of knowledge in relation to conduct, the nature of scientific validity and the proper evolution of intellectual interests. Such a result would seem to validate the author's initial contention that the cure for radicalism in pragmatic theory is more radicalism, since this shift of emphasis touches the point where pragmatism has been most bitterly assailed.

The final chapters deal in a stimulating way with the genesis and functional relations of the concept to conduct. Such detailed applications of the method of evolution to cognitive problems have been all too rare. Pragmatism has been hitherto concerned with general questions and controversial arguments. The need for such investigations is well recognized, and one could wish that the authors had been able to continue farther their detailed studies of cognition and conduct. As a whole, the volume contains much that is original and merits serious attention. If instrumentalism has in its own power such a reconstitution of values as these essays claim, it cannot fail to recommend itself to interested but dissatisfied critics of the results of previous applications of evolutionary method.

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THE MEANING OF TRUTH. By WILLIAM JAMES. New York: Longmans, Green & Co., 1909.

The recent death of Dr. James makes any slight summing-up of his last published work seem more than ordinarily superficial. Dr. James was our American contribution to world philosophy. He was, as Professor Schiller tells Plato in the delightful dialogue on "'Useless' Knowledge," "a philosopher . . . very different from the 'bald-headed little tinkers' who are philosophers not by the grace of God, but by the favor of some wretched 'thinking-shop' and a man (or shall I rather call him a god?) after your own heart." Emerson was an American and a philosopher of world-wide repute, but in so different a kind and class as hardly to count here. He was a popularizer of great thought: a philosophically minded *littérateur*. William James was a philosopher with the gifts of a man-of-letters added. For the first time in the history of philosophy a theoretic

view-point, born in our own land, has influenced thinkers all over Europe and gained disciples in England, Italy and Germany.

Dr. James, it is understood, has left an "Introduction to Philosophy" practically completed, but at present the "Meaning of Truth," published late in 1909, is his last published work. It is an answer to the numerous critics of "Pragmatism."

Of these critics James B. Pratt receives most distinguished attention in an entire chapter to himself, while the others are grouped and dealt with *en masse*. James's critics were still bound to the ideal of universal concepts pure and changeless and were accused by him of looking upon concrete particulars as more or less corruptions of the flesh. It was a part of Dr. James's service to life to point out over and over that the sublimest works contain often the grossest material and that our most valuable labor is done with the stuff closest at hand. "Beautiful," he says, "beautiful is the flight of conceptual reason through the upper air of truth. No wonder philosophers are dazzled by it still, and no wonder they look with some disdain at the low earth of feeling from which the goddess launches herself aloft. But woe to her if she returns not home to its acquaintance; *nirgands haften dann die unsicheren Sohlen*—every crazy wind will take her, and like a fire-balloon at night she will go out among the stars." Truth, Dr. James would tell us, lies pretty near home and not in a phantom world of our vanity's invention. It is a thing we can lay our hand upon to test and try.

It is trite at this late day to go over Dr. James's contention that a truth proves itself by its results: "By their fruits ye shall know them." A particular concept must be effective; it must procure for the materialist, in some degree, his desire; for the mystic, the enlarged vision, the wiser heart. If results be strange or hazy or unsatisfactory the seeker has not reached his goal; he has not attained his material or intellectual or moral satisfaction.

The word "satisfaction" has come in for a round of abuse. But in using it Dr. James had no narrow intentions. He meant to bring up the concrete result to the bar of experience to test it. If it answers, it passes; if not, it fails. Truth, as the relation of conceptual parts of our experience to the sensational parts, may allow us to admit to-morrow what we have denied to-day, since to-morrow we may so have broadened our spiritual life as to see where once we were blind.

For any one, even a technical philosopher, to attempt to sum up to-day the value of Dr. James's contribution to philosophy would be no more nor less than impertinence. The slow processes of thought and culture only can deal with such a subject. At the moment when his work appeared it did a signal service in bringing down the "conceptual flight" to earth, in enlarging the scope of philosophic argument, in heaping contempt upon a dizzy and uncertain scholastic structure; in clearing the way of many meaningless terms and trivial concepts; above all, it greatly vitalized philosophic controversy; it poured new blood into the veins of a dry-as-dust subject. His work, apart from its value or its errors, partook of his characteristic qualities, a proverbial open-mindedness, a charming candor and impregnable sincerity. His versatility was as surprising as his liberality; his gifts as a man of letters and a stylist were as great as his scientific and philosophic endowments. His chief disciple and co-worker, Dr. John Dewey, has somewhere said of him that with a power of intro-

spective vision, unequalled by any among living psychologists, he had also the power of so embodying an idea that it would stand out and let one walk all round it.

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### FICTION

THE DOCTOR'S CHRISTMAS EVE. By JAMES LANE ALLEN. New York: The Macmillan Company, 1910.

THAT the undissolved differences of parents become the sufferings of children is one of the familiar facts, known but too little realized. It is the expiation of the parent's sin or mistake which Mr. Allen takes as his theme in this, the second volume of his Christmas trilogy.

Christmas is *par excellence* the festival of the home; the apotheosis of all that makes for family bonds, loyalty and honor. In dealing with it, its symbolism and its significance, Mr. Allen is likewise dealing with the main factor of family life, the monogamic principle. He shows in both the first two books tragedies that may result from the fact that civilization, having produced a woman, whose instinct is entirely monogamic, has left man with an instinct imperfectly so.

In the "Bride of the Mistletoe" the husband, in expounding for his wife the Christmas symbols, yet shows her that it is inherent in man to have wandering affections. As he craves a wide knowledge of life and of the earth, so also he craves a wide experience of emotion. In the first book he shows us how the *Wanderlust* of the heart may fall upon a man midway in life. That volume closes with the picture of a wounded woman bearing her hurt, as women do, for the sake of the next generation.

The "Doctor's Christmas Eve" gives us the second assault upon the monogamic principle, and the doctor, who is able, kindly and serviceable, lives out his life with the love of his friend's wife in his heart. It never reaches expression, but it causes an imperfect spiritual relation between the doctor and his wife and results in moral frailty in their two children—an impertinent and selfish little girl and a boy robbed of his greatest natural moral support—his love of his mother. One might be inclined to quarrel with Mr. Allen as to the working out of his story. The natural biological bond in a family is that between mother and son, father and daughter. That bond between the mother and son is the strongest natural tie on earth and is rarely broken except by the mother's unworthiness. The chances are that an unloved wife would have a son more like herself and more bound to her than other women. However, in Mr. Allen's story, the son turns wholly to the father, and his strongest dramatic climax is where the little boy, standing by his father's error, repudiates his mother. The boy suffers vicariously and dies for his father's sin. It seems almost an unnecessary amount of expiation for what is recorded as no more than an erring heart.

It is no new thing for an author to begin by being popular and then to produce books which will only be read after they have been adequately interpreted. Mr. Allen has been very popular, but his last two books are not light or easy reading. Even the hardened critic may come at them at first with a little impatience. Here is a biological problem, which we are accustomed to find treated with brutal realism or scientific accuracy, all veiled in symbolism and poetry. Moreover, it is a biological problem